

October, 1955

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ST. ANDREW'S SCHOOL

1905-1955



# The Holy Cross Magazine

October



1955

## The Mountain Stream

ROBERT ERSKINE CAMPBELL, O.H.C.

When we were children did it not seem though Christmas would never come? Letters to Santa Claus written with such hope, and then laboriously rewritten when remembered some new toy we wanted! We hoped and hoped that he would favor us.

So did the late Archdeacon Claiborne of Sewanee hope and keep on hoping for a school for Tennessee mountain boys. For years the University of the South (Sewanee) had been educating young men on college level, and doing it well in spite of financial limitations. For several years the teachers of St. Mary had been doing wonders for mountain girls and their families. But where could the boys, especially those from the valleys and hillsides, be trained? Not yet ready for college, off in an economic and social "backwater", there seemed no future for them except the primitive farming, or logging, or coal mining then so prevalent. So, with admirable zeal and persistence, the Archdeacon stirred himself. Nor did he stir himself in vain.

After many refusals from groups and individuals, it was suggested to him that he try the Order of the Holy Cross. At that time two of the six professed Fathers had had contacts with Sewanee; Father Hughson as a young layman had taught in the Grammar School in 1891, and, about that time, Father Sargent had made his life profession before Bishop Quintard in St. Paul's Church. From all accounts it "just happened" that Fathers Sargent and Hughson spent several weeks in a shack near St. Mary's School, about a mile S.W. of Sewanee, in the summer of 1904. They did a lot of local preaching and pastoral work among the mountaineers. It was then that the Archdeacon drove his plea home. So it was really in that leaky-tumble-down shack, called by the grandiose name "St. Peter-in-the-Woods" that the idea of a school for boys was accepted by the Holy Cross Fathers.

After a solemn departure from West Park, Fathers Allen and Mayo reached Sewanee in mid-September, 1905. Archdeacon Claiborne drove them the two miles out to

Gibson's Switch, where the railroad ended in Civil War days, and then right into the forest to the "Colmore Place." The Arch-deacon had induced the diocese of Tennessee to buy this for \$1000, and transfer title to the Order of the Holy Cross for the sum of one dollar. So, one house, one barn, one well and 60 acres of depleted mountain land were entrusted to our Order "so long as it shall operate on the premises a school for mountain boys." Thus began the Holy Cross Mountain Mission.

The story of those early days at St. Andrews has often been told, so it is needless to repeat it. The first students, George Washington Long and Andrew Jackson Odear, ushered in the thousands who have followed them. For the first decade none but mountain lads were accepted as students. But World War I began the economic and social changes which have transformed that area. Instead of industrial education to hasten the economic independence we had originally visualized, national and world forces of which we had not dreamed hastened the day. Motor cars, radio, hard roads and T.V.A. have done the rest. New families moved in from the distant parts of the country, while the mountain folk began to stir themselves to migrate North and West. By 1920, unless we closed our doors, we had to accept as students lads who hailed from far and wide.

From the very start St. Michael's Monastery has been the heart of all our Southern work. Begun by Father Huntington as "The Mission House" in 1906, Father Hughson, newly appointed Prior, said the first Mass in the house chapel on St. Michael's Day of that year. It all sounds comical now, but Father Hughson's graphic tale of his first year in charge shows how he met the challenge to his courage. He said he felt like Balboa catching the first glimpse of the Pacific Ocean, — marvelous possibilities but no way to realize them. With no visible means of support; with the failure of a local bank wiping out every cent he had; in the face of general misunderstanding and suspicion, Father Hughson went right ahead. It was God's work, and He never failed to provide what was needed. Thus it is, even today.

Diocesan Office,  
692 Poplar Avenue,  
Memphis 5, Tennessee  
July 1955.

It has come to our attention that St. Andrew's School, the protege of The Order of the Holy Cross in St. Andrews, Tennessee, is celebrating its fiftieth anniversary this year, and that the October issue of the Holy Cross Magazine is being dedicated to its honor.

As the Bishop of the Diocese of Tennessee, in which it is located, both for myself and my people I take this opportunity of extending to this institution and those who care for it our greetings and congratulations. St. Andrew's School has become a very real part of our diocesan life, and its people move in our spiritual paths with us good friends and fellow-laborers in all the things we strive to do to the glory of God and the promotion of His Kingdom.

It is our privilege to felicitate with them on this occasion, and to pray our heavenly Father's rich blessing upon them, grace upon grace, in the years to come.

THEODORE N. BARTH  
*Bishop of Tennessee*

St. Andrews has always been a community project of the Order, though of course each Prior has contributed something unique. More than anyone else, Father Hughson gave the character, the shape to the Southern work still maintains. When the monastery was operated the school, the local mission work and the retreats, the preaching missions all up and down the country. Father Hughson was a great blessing too, for in his time the new St. Michael's Monastery was erected and consecrated in 1911. The new large central building was put up in 1912, and the new St. Andrew's Chapel 1913. All these were much needed because of the ever expanding enrollment.



students and the steady widening of missionary activities.

Of these last, perhaps the most spectacular was at Saint John's, Battle Creek Cove. That is a real rural mountain work. The mission house was a "sky scraper" of two stories built in 1909. Miss Sarah Hodson of Chicago, a trained teacher, opened a primary school. Regular Sunday services were conducted by one of the priests from St. Andrews week by week, rain or shine. This was a flourishing work till the great upheaval of World War I, mentioned previously. A preacher who did not possess a good knowledge of Holy Scripture was sure to be confounded by his Bible-quoting flock. At cabin weddings and funerals; preaching under the trees to the men hungry for the Word of Life; conducting Sunday School for the entire population (dogs included) present; hearing confessions or celebrating Mass in the little mission chapel; these have all gone. But the work, carried on now by others, still continues.

In 1914 Father Hughson was transferred to Holy Cross, and was succeeded by Father Morrison. He also was a great organizer and builder, qualities much needed to meet the steadily growing work. Under him the High School was, after several years of effort, really set in operation, and the first graduate Allious C. Reid, received his certificate in 1915. That was the first big step towards the school we have today. Father Morrison built St. Augustine's recitation hall as well as several much needed smaller houses, including the post-office by our railroad station. Zealous in all good works, his repeated motto was: "If Holy Cross is to run a school, it must be the best school humanly possible." That it is, and, please God, will so continue for many years to come.

By 1918 there was such demand for Father Harrison as a preacher of parochial missions, Father Campbell was appointed to succeed him, to release him for his great episcopate. The new Father-in-charge was a stranger to the work, and so was able to carry on the admirable policies of his predecessors. Those were trying days

of re-adjustment after the close of World War I. But thanks to a united staff and clear planning, both monastery and missionary activities and school came through with flying colors. The chief of staff, so to speak, was the Rev. Erskine Wright.

Father Wright was Father Hughson's seminary classmate, and with him came to St. Michael's in 1906. His cheerful disposition, sane common sense and unsuspected financial skill placed him at once in a position of trust. Loyal at all times, helpful with his suggestions, ready always to smooth ruffled tempers or hurt feelings, his help was invaluable. Well is it said of him on his tombstone in the little cemetery behind the monastery, "Semper Fidelis". Always faithful he was, in matters both small and great. Amid all the inevitable changes in personnel, Father Wright supplied the continuity necessary. How we thank God still for his sound judgment, his efficient handling of our funds!

In 1922 the Order opened Holy Cross Mission in the far hinterland of Liberia. When Father Campbell was appointed to become Prior of that new venture, Father Orum succeeded him as Father-in-charge of St. Michael's, and Headmaster of the school. This was a pretty large order, for by this time there were about 100 boys enrolled, and the teaching staff numbered an even dozen. Missions and preaching in distant places took much time also. Perhaps Father Orum's greatest contribution was the kindly interest he showed in each person, youths or grown-ups as they might be. We would err if we call it popularity. It was rather a deep concern for the individual welfare of each of those whom he met.

The year 1925 saw so many rapid changes that even now it all sounds incredible. Father Orum began showing signs of that fatal illness which carried him from us three years later. Father Baldwin was set in charge temporarily; Father Campbell was brought home from Liberia to resume his position as Prior. But General Convention meeting in New Orleans that Fall elected him Bishop of Liberia, and the Father Superior, O.H.C., gave permission for him to receive episcopal consecration.



They say that high good fortune and dismal misfortune follow one another as surely as night follows day. Father Anderson, who succeeded Bishop Campbell as Prior, certainly fell heir to one disaster after another, and none of it his own making. First came the great depression. Then, because of faulty electric wiring the main building burned to the ground, destroying irreplaceable records, not to mention the entire school library and quantities of boy's clothing and school equipment. That January day 1930 must have been horrible. Without doubt most men would have made plans to close the school at once. But what did Father Anderson decide? With no money, none but makeshift equipment for the lads under his care, he went right on in faith. Contracts were signed promptly for the lovely Spanish mission style group of administration building, dormitories and dining hall still in use. We certainly must praise this Prior who not only refused to be discouraged, but turned misfortune into victory.

This brings us nearly to the end of our retrospect, but before laying down our pen we must tell of one whose picturesque personality and most effective mission work still shine brightly. Father Louis Lorey had

been one of the Brothers of Nazareth. When that community was dissolved in 1904 he came to Holy Cross. Father Huntington arranged with Bishop Grafton of Fond du Lac for Brother Louis' ordination. In the Fall of 1907 Father Lorey was set in charge of the twenty boys in school, where he performed a ten-man job all by himself. Teacher, housekeeper, chaplain, gardener and sometimes cook, how he managed to observe his rule and keep his temper we do not know. But he did, and for twenty years. Neighbors who attended his grammar school boys he used to teach and nurse and pack looked to him as their staunch friend and pastor always.

Father Harrison guided the work for a few months in 1932, when Father Anderson's increasingly precarious health required him to relinquish it. By the time Father Parker became Prior most of the heavy debts had been liquidated. The Holy Cross Mountain Mission was ready to open a new chapter in its history. So, we are asking Father Parker to relate his own story of how a pretty mountain stream was growing into a mighty river, ever so fair and clear and deep.

## St. Andrew's School 1932-1938

Working through the Depression Years

FRANCIS W. G. PARKER, O. H. C.

That 1931-32 school year of St. Andrew's was much in the news and the intercessions at Holy Cross. We prayed for Father Anderson's recovery from severe illness; for Father Harrison, responsible for a crowded school; for his extensive travels arousing interest and generous benefactors to meet the heavy cost of the new buildings and support of the school; the frequent thanksgiving for his work and for our benefactors; all this during an economic depression!

In Lent of 1932, Father Parker was conducting a Mission in Brooklyn when Father Hughson, then Father Superior, telephoned for him to come to St. Luke's Clergy House, Hudson Street, New York.

Father Hughson was pacing the floor and asked a brief question about the Mission. Then, "Father, it is decided that you must leave with me from the Pennsylvania Station at eleven-thirty Easter Monday, to take charge of St. Andrew's." I said, "Yes, Father," knelt, asking his blessing. Then he added "Don't discuss this with anyone. It is posted on the monastery Bulletin Board." It was posted Easter Evening and I complied.

When seated on the Penn. train, Father Superior handed me some unpaid bills and a telegram "to take care of." "Be just before you're generous." Then, "I recom-



ous Reid as a Headmaster for you. He's  
man for discipline. He is our first High  
ool graduate and recognized as just and  
He teaches mathematics."

n Chattanooga, we were met by Mr.  
d in the School Ford, the beginning of  
perative work and appreciation which  
stood the test of years.

Father Hughson took me to see our Bank

curities to renew our credit and pay our way  
through Commencement.

That evening at the monastery we were  
soon involved in matters of school discipline.  
We had plenty of intercessions to take to  
the altar Wednesday morning!

After breakfast the Father Superior and  
I toured the place. We admired the beautiful  
new buildings, but noted the many defects



THE ADMINISTRATION BUILDING LOOKING TOWARD THE DINING HALL.  
THESE SPANISH-MISSION STYLE BUILDINGS WERE ERECTED AFTER THE FIRE IN 1930.

anager, hoping to negotiate a loan. We  
on found that Father Harrison's grand  
ork of raising funds for the new buildings  
is promptly absorbed by the Building Con-  
tractors. We were practically without funds  
day to day living. Salaries and food for  
ree months must be found in order to get  
rough the school year.

We decided to sell enough precious se-

which were under dispute between our  
architect and the contractors. The dormi-  
tories were overcrowded and about a dozen  
boys were sleeping in the gymnasium. The  
rather rough double-decker beds were made  
in the school workshop. The Dining Hall  
furniture was in process in our shop and  
already some of the handsome heavy tables  
and benches were in use. The general over-



crowding was further strained by about 20 neighboring boys and girls in primary classes. At the other extreme we housed a half-dozen graduates who were day students at the University of the South. These consistently got into the quarrels of their younger brothers.

St. Andrew's had always done its best to supply the need and we had primary tots through high school. All this meant costs were high and discipline poor. We needed a more compact student body. The first change was to isolate the primary day classes in a separate building, with one teacher.

When that day was over it was clear that there were many hard things to do. Before Father Hughson left on Thursday, I asked him if it should be that I found the job killing what religion I had, would he recall me. He replied, "Yes, but close the school before you come North." That was decisive!

After Father Superior had left, I went over to the regular chapel assembly and spoke to the boys frankly telling them of the difficulties and asking their cooperation and help to get through the school year, pledging my best effort on the new job.

When I had asked about the smoking problem, I was told, "We have none. They all smoke; some chew."

But we of the Order conceive of our job as a personal ministry and in order to get to know some of the boys, we invited the two upper classes on Friday night after study hall to the Prior's Office for a "smoker"—we to supply tobacco and matches, they the pipes, (except athletes on the team) no cigarettes allowed. They read, played cards. The Brothers of St. Barnabas had given the School an excellent radio. Some of the boys pulled back the rug and danced between the card tables. Jam sandwiches and cocoa to finish at ten o'clock. Thus began what Brother Dominic nicknamed "Father's Night Club." Personal friends and salesmen could always dispose of their extra pipes through us.

Weekends in a boarding school take on their own distinctive flavor and ritual.

St. Andrew's was a pioneer in the Self-

Help System, which really means putting community life into an academic setting a large family. Saturday morning a general clean-up and inspection. Mr. R. the Headmaster and the Prior strode through the dormitories, met at each door by the Housemaster and his prefect, v. together toured the place, with comments and occasional penalties, demerits known as "stings," to be worked off in due time. Then the Headmaster gave the signal for chapel and the merry bells rang out. After chapel there were permission slips issued for the Sewanee Movie Matinee. During the afternoon period also there were a few special penalty jobs worked off under supervision of a prefect.

Saturday night, some of the boys would run a dance practice among themselves in the common room.

Sundays were full happy days. 7 a.m. Mass for communion. 9:30 a.m. Sung Mass with hymns was real joy. Visits from parents off and on all day. At 7 p.m., Benediction in the chapel, followed by stag dancing in the common room.

Several boys expecting graduation from St. Andrew's hoped to teach in the State Grade Schools. However, the State was raising the question as to its own accreditation of independent schools.

The High School Faculty decidedly preferred accreditation with the foremost regional accrediting group and we applied once for membership in the Southern Association of Secondary Schools and Colleges. There were a number of requirements which took some months to accomplish. We repaid with gratitude the untiring work of school ladies from Sewanee in cataloging the school library and raising it to standard.

We had previously met several heads of masters of schools at Mid-South Association School meetings, and we owe a great deal to the friendly guidance of Mr. S. McCallie of McCallie School, Chattanooga. He presented our case and by December 1932 we were rejoiced with full accreditation in the highest accrediting body in the South. That gave us all a distinct sense of purpose and specific aim for academic standard.



ned up possibilities of college scholarships for a few of the better students.

"College scholarship" usually meant hope for some one who could pass the academic requirement with the right distribution of credits plus some real measure of athletic ability", which could be translated football and basketball."

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September 9, 1955

My Friends of St. Andrew's,

We have been somewhat reliving the days at St. Andrew's. A heart condition and the awful heat of the past weeks has hindered us from bringing the work to such a conclusion as I would have hoped at the proper and appropriate time.

We are thankful to God for all His Blessings of the past years. I hope for health and strength to give you some still further records of the blessing of God and the lives lived at St. Andrew's, before long. I think the most appropriate way of calling the halt at this time is to send you an extract of a News-letter I sent out to Friends of St. Andrew's after I had been there through the 1932 commencement time. This letter was written, because of a sense of the blessing of God through so many friends keeping the work moving forward.

Sincerely your friend in Christ,

(Rev.) Francis W. G. Parker, O.H.C.

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### TO THE FRIENDS OF ST. ANDREW'S

This is to be nothing more than a news letter from St. Andrew's, the Holy Cross Mountain Mission School. We have had so many letters and gifts that it is impossible to send each of our friends many of the little things, which we are quite sure would interest them. First, I would like to say that the Easter appeal found very splendid response. So many of our friends, who have been hard hit by the present economic conditions, have sent in gifts, with the assurance of their interest and prayers that we have

been greatly encouraged in facing the many problems of a school such as ours.

In the few weeks since I came into residence at St. Andrew's, one other thing has very deeply impressed me, and that is the fact that without the school, the large majority of our boys would be forced into the already over-crowded labor market, absolutely unfit for the struggle ahead of them. Through the friends of the school, we have been the means of aiding not only the boys, but large numbers of mountain people. We have been called upon to supply clothing, and gifts of food to whole families. The condition of many of these people is pathetic, but through the generosity of our friends who have sent us clothing and supplies, we have been able to assist, in some way, every one who has appealed to us for help. In order not to increase the sense of helplessness, we have usually asked these people to do some small task around the place. This gives them the feeling that they have in some measure earned what they have received.

In this season of house-cleaning, we hope that you will be on the watch for any of the things which you plan to discard, and ship them to us. We can use almost anything by reason of the varied needs of our own boys and the neighboring mountaineers.

We have been exercising the strictest economy in all matters throughout the school and, therefore, we cut the number of school days to the minimum allowed by the state. This very fact serves to put the boys on their mettle both in study and conduct. We hope to have one of the largest graduating classes in the history of the school. Commencement comes May eighteenth, and we ask your prayers in particular for those who are to be graduated.

We were enabled to continue the school through the full number of days by slightly reducing the staff, and distributing the work among the remaining men. The faculty has co-operated splendidly in all these plans.

Our new buildings are both a pleasure to use, and a means of economy. Our well-equipped laundry alone saves us approximately \$40 per week.

Bishop Maxon came three weeks ago, and his visit, as always, was a great pleasure to



us all. He has a splendid sense of humor, and can hold the boys' interest while he illustrates his solid facts with many funny stories. He remarked to the boys that it had been a great joy to him a few days earlier to recognize several old St. Andrew's boys among the Acolytes at a big Confirmation Service in Chattanooga. We have presented for Confirmation this year about twenty boys, most of these being converts from very weak religious backgrounds, or none at all. This is one of the accomplishments for which we offer our thanksgiving.

We have just had an Acolytes' outing and it was really splendid to see the fine spirit among the forty odd Acolytes, ranging in age from ten to twenty years. The co-operation was fine and we had a delightful day, playing games and swimming in Battle Creek.

Considering the position of the school, and the fact that it labors largely among people of little background, we were very thrilled at the praises of three men from the University of the South, who acted as

judges in a Declamation Contest here. The winner took part in a similar Inter-scholastic Contest, competing against boys from several Military Schools and winning a high place in the contest. Such things as these show how vital is the work here in which we share with us, our labors in His name.

This is the first opportunity I have had to greet all of those friends of the school who have shared our burdens and our joys over so long a time. We wish to offer our very sincere thanks to all our friends, Worthy Members, and individuals.

In closing we are glad to be able to tell you that the Father Superior has so arranged matters that Father Harrison is to continue his splendid work in behalf of the school. His labors to clear the new buildings, have been wondrously blessed, and we wish to put on record, at this time, our gratitude to him, and to all the friends of St. Andrew's.

Sincerely in His name,

Francis W. G. Parker, O.F.M.  
Prior, St. Andrew's.

May 1, 1932.

## St. Andrew's 1938-1955

BY WILLIAM R. D. TURKINGTON, O.H.C.

St. Andrew's School is, above all, a school of the Order of the Holy Cross. As such, it has from its beginning, carried the impress of the Order and all for which it stands. Father Gunn, the new Prior, in his letter for the Summer Appeal 1955, writes, "St. Andrew's has come a long way since its humble beginnings, and now it takes its place as a recognized and accredited preparatory school." This is a true statement of the trend of its growth, but one never must lose sight of the fact that from "its humble beginnings" in 1905, to its place as "a recognized and accredited preparatory school" the ethos of St. Andrew's has been that which was created and maintained by the Order.

One of the first "self-help" schools, St. Andrew's has held that "manual work under obedience" has just as much place in a school

as in a monastery. The emphasis on simplicity is a copy of the response to the Rule of poverty that is set forth in the Order's Rule. Its insistence on courtesy and its moral principles is prompted by the rule of chastity which is part of the constitution of the Religious Life.

Without trying, in any way, to make monks out of school boys, the Order has given to St. Andrew's those basic principles of the Religious Life which are, after all, but the foundation of the Christian life as can be lived in our Lord.

The years from 1938 to 1955 may be viewed as the great transition era of St. Andrew's. In 1938 the school was still predominantly an institution for mountain boys and its students came chiefly from the Cumberland Plateau. By 1955 its enrollment was representative of all





THE SCHOOL BUILDING IN THE PINES

southern States, with a large minority from the other sections of the nation. The Second World War, tremendous economic changes in the South, the rapid growth of the Episcopal Church, and rising standards in education, coupled with a greater opportunity for schooling beyond the secondary level, all played a part in making St. Andrew's take its place along with the other Church independent preparatory schools. But above all these factors, the zeal of the men of the Order, the faculty and staff, the loyalty of its alumni, and the satisfaction of parents and guardians, made the school's influence known and felt throughout the church.

The school, located as it is, in one of the most beautiful regions of the south-east, has attracted many by its setting and the simple but impressive architecture of its buildings. The chapel, which dominates the campus, is a handsome structure, which points out the fact that religion is the warp and woof of the life at the school.

In the seventeen years since 1938, St. Andrew's has been fortunate in the Fathers who have been Priors. First under Bishop Campbell, and then for eight years under Father Spencer, the school was administered by two outstanding men of the Order.

Bishop Campbell, devotedly aided by Father Erskine Wright, bursar for many years, saw the school through the dark years of the war. Under Father Spencer, the physical plant was enlarged and modernized, the curriculum strengthened and the interest and influence of the faculty in their relations with the boys was intensified. Serving not only as Prior, but also as Church History Master, and dramatic coach, Father Spencer working in close cooperation with the Headmaster, made his influence and the principles of the Order reach from the Head Prefect down to the youngest Second Former.

Serving at St. Andrew's for almost thirty years, Brother Dominic has come to typify the Order's relation to the school. Faithful in his duties at St. Michael's Monastery, a friend to each man, woman and child, representing the faculty and staff, and an influence for the best among the school boys, Brother has, through his years of zealous service, set a high standard of Christian citizenship.

During the years 1938 to 1955, two members of the faculty at St. Andrew's have given long and unstinted service. Father James H. Flye, who retired in 1954, was History Master for over thirty years and





SCHOOL CHAPEL HIGH ALTAR

was much beloved by countless Old Boys. Miss Georgie M. Brown who came to teach in 1938, has remained an indefatigable and respected instructor in the several subjects she has been asked to supervise.

One of the great achievements of the past ten years has been the reorganization, and growth of the influence, of the library. Mrs. Leopold Kroll, in her years at St. Andrew's, has brought the library up to the best modern standards, and made it, by her efforts, the intellectual and cultural center of the campus.

In the living room, behind the coffee table at Faculty recess, back stage at the plays, and always willing and helpful, Mrs. Maxie Bell, the school matron for over ten years, has won the affection of all. In the Infirmary, Mrs. Oscar Ekdahl, the school nurse, has bound up wounds, nursed fevers, and found cures for that most terrific of all diseases—homesickness.

Father Harvey A. Simmonds in his office, and on the grounds, has managed the school's finances, and cared for the physical plant of the school. Besides all this, Father Simmonds (since he came to the school from the African mission field) has found time to be chaplain and advisor to the boys and all on the campus.

Mr. Milton D. Alligood, in his cheerful and calm manner has worked at his jobs as secretary, bookkeeper and registrar, and

solved many a knotty problem in the daily routine of the school. Mr. Clyde Medford, a St. Andrew's Old Boy, has for many years served as maintenance man and engineer. In the kitchen and laundry, many of our neighbors have given St. Andrew's years of faithful service.

The men and women mentioned above are only a few of those who have given their talents, time and heart, as masters and staff members through the past years. The hard work and selflessness of these members of the St. Andrew's family, have helped immeasurably those of the Order who have been assigned to St. Andrew's.

In the past few years, Father Spencer has acted as both Prior and Headmaster. With the full weight of the administration on his shoulders, he has also had to function as principal of the school and counselor to every boy on the campus. In this latter work he has been ably assisted by Father Warr Steele, who as Assistant Headmaster, relieved him of many of the details of the daily routine.

You can't have a school without boys. And, the most important people at St. Andrew's are the students. St. Andrew's boys are pretty much like school-boys everywhere. However, to all those who know our boys, the characteristic which seems to be common to them all, is their friendliness. This trait is most certainly the result of the feeling that the boys know that they are wanted in the St. Andrew's family, and that the members of the Order, faculty and staff are there to be their friends and helpers. There is in St. Andrew's both the joy and conflict of family life which makes the school a real home for its students and a fond memory for its alumni.

St. Andrew's has given much to the Church which is its inspiration. In its successes and in its failures (and it has had plenty of each), the abiding purpose of Christian education has always been its goal. The school rejoices in its successes, and has tried and will try to correct its failures, keeping in mind always, that its human effort must in all things, be guided by its ultimate Master, our Lord.

This article cannot end without a personal



ord from the writer. In the three years I as Chaplain, and the ten years I was Headmaster, I have known and known well, every boy that came to St. Andrew's. I can best sum up my personal feelings about them by quoting from a paragraph I wrote for the 1950 school Annual. Writing to the boys who were graduating, I said:

"Many times you have sat across from me at this desk! I can remember the first time some of you sat there. You looked pretty scared, and lonely, too. How many things we have talked about across my desk! You have been in trouble, and we have had to settle a tough problem of discipline. Your grades were low, and I had to try to convince you studying was not too hard if you

really did it. You sat there with your first athletic letter — it made me happy to see your pride in something well done. Some of you made the Honor Roll, and I was able to read to you your A's and B's while you dreamed of studying in your room for three long weeks. We have had talks about your sorrows and troubles, homesickness, and fellows in school you at first could not get along with, somehow. I heard from you about good news from home, the wonderful vacation you had, or the plans for the week-end you anticipated. How many tall stories have passed across my desk! I really did not believe some of them, you know! Many a laugh we had talking about your school-mates and campus personalities. Then this year, the future has been much in our conversations. College or what? next year! We have talked about every subject from religion to campus rumors. The old desk has been a sort of bond of union between us and has heard more about our thoughts and hopes than we will ever know. I hope the bond it symbolizes will never be broken. In memory, I shall see each one of you across it long after you have left here. May God bless and guide you and may our friendship, made across the desk, keep bright the memory of your years at St. Andrew's."

This, I believe, gives a picture of what the school means both to the boys and to those who complete the St. Andrew's family.

It will be as St. Andrew's grows in the ideal of the Christian family, that the school will progress more and more towards the ideal set for it by the Order. The work and prayers of all those who love St. Andrew's, will, under the guidance of the Holy Spirit, make it a means for the growth of many of its boys in favor with God and man.

Father Gunn, Prior  
Saint Andrew's School  
Saint Andrew's, Tennessee

It is a special personal pleasure as well as my official privilege to extend the cordial greetings and best wishes of The University of the South to our sister institution. Saint Andrew's School, on the occasion of the latter's fiftieth anniversary.

Throughout the last half century these two Episcopal institutions have shared the same mountain top in intimate association with each other, and have been cordial collaborators as well as friendly rivals in the cause of Christian education. Our preparatory school athletic teams have competed in healthful sports; our faculties have shared the mutual privileges of intellectual discussions at E.Q.B. Club Meetings; our residents have enjoyed each other's dramatic and musical performances. Let us both join in thankfulness for the past, and in the prayer that we may be blessed with many more years of fruitful cooperation in the work of our Lord.

Sincerely yours,

EDWARD McCRADY

Vice-Chancellor

The University of the South



DINING HALL

# St. Andrew's Today

BY BONNELL SPENCER, O.H.C.

During the past decade, St. Andrew's has become more explicitly conscious of its present task in the field of education. The change in its function had been taking place for many years before 1945. The need for mountain boys' work has gradually been met in other ways so completely that mountain boys of the type that brought us originally to Sewanee no longer exist. The surrounding coves are not now isolated pockets with no outside communications or educational opportunities. They have been penetrated by roads and county school buses.

With free education readily available, the inclination to send boys to a boarding school in the immediate vicinity decreased. The School began drawing its boys from farther afield. At first, no doubt, they were much the same type as the local boys who had preceded them, but gradually more and more began to come from the cities. Eventually the student body included very few from the country and almost none who could be called mountain boys in the original sense.

After the last war the geographical spread of the points of origin of our boys increased still further. The Class of 1949 noted this fact by putting the states its members came from on its banner. The eleven boys came from eight states including New York, New Jersey and Pennsylvania. In recent years we have averaged over twenty states represented in the student body. Clearly St. Andrew's is no longer a school for local mountain boys.

What, then, is it? What function does it perform that justifies the Order of the Holy Cross in running it and in asking friends to help in its support? If St. Andrew's were just another Church boarding school, that would not be sufficient justification. An ordinary boarding school would be expected to pay its own way and, although we hope the Order would have a beneficial influence on any school, the demands on our small numbers is so great that we have to reserve

our efforts for more specialized work.

St. Andrew's has recently been calling itself a school for boys of parents of moderate means who cannot afford the more expensive boarding schools. There are many reasons why some boys of this class need to get away to school. The most obvious is a difficult home situation, a broken home perhaps, especially if the remaining parent has to work, or an unbroken home in which both parents have jobs. Or there may be tensions and misunderstandings between the parents or between the parents and the child. Or it may be a spoiled child that needs discipline, or a pampered child that needs to stand on his own feet, or an only child that needs integration into a group.

But another reason is scholastic. The boy may have a good mind and not be able to get the training and credits he needs to prepare for college, especially as he probably will have to win a scholarship. On the other hand, the boy may have been having difficulty because of large classes, lack of individual attention, or maladjustment in the public school. Best of all there are some parents who recognize the value of a Christian education as contrasted with secular and desire to have their boy trained under the influence of the Order of the Holy Cross.

These are but a few of many reasons that might be indicated, and frequently several interact in combination. The point is that there are relatively few schools that can provide an opportunity for these boys. There are schools that specialize in work with the destitute or delinquent, but these boys do not fall in that class. On the other hand, they cannot afford to go to the many excellent Church schools at which they are expected fully to pay their way. These parents want to do all they can to pay for their boy's education, yet they must have help in swinging it, if the boy is to have the special care and attention he needs.

Most of the expensive schools, of course



ffer generous scholarships. These take care of some of the boys in this group. But the majority of such scholarships are available only to boys of exceptional scholastic or athletic ability. Many of the boys who most need to get off to a boarding school have neither of these qualifications, indeed the difficulty that indicates the boy's need, whatever its cause may be, most often manifests itself in terms of poor grades. Furthermore many schools require their scholarship boys to do jobs like waiting on table in return for their financial help. This puts them in a class apart and raises further difficulties for a boy who is likely not to be too well adjusted to start with.

At St. Andrew's, all boys are on scholarship. Even full tuition does not cover the expense of caring for the boy for a year. How much this may have been reduced to each a figure the parents can pay no one knows but the office. Every boy has his work job under the self-help system and the jobs rotate every two weeks. The balance of the school's expenses are met by the gifts of our friends. As long as they continue their support of this work we shall be able to offer this opportunity for a Christian board-

ing school education to the hundred and fifteen or twenty boys who come to us each year.

Many of our boys these days go on to college. Their records there make us feel the education we are giving at St. Andrew's measures up to standards. We have or have had graduates, most of them on scholarships, in many state universities, in the University of the South, Emory, Vanderbilt, Kenyon, Williams, Georgia Tech, and M.I.T. The boys at M.I.T. and Williams have been on the Dean's list for two and three years respectively.

That the work of St. Andrew's has been greatly blessed, and that it does produce amazing growth and development in its students is manifestly true. We know the reason for this. In a school built around a monastery, centered in a chapel, with a devoted and self-sacrificing Christian faculty, our Lord gets a chance, in spite of all our human weaknesses, to create a society in which His ideals can be glimpsed and pursued. With His help the School each year sends out into the world another graduating class, trained in the ways of the Church and prepared, we hope, to be useful citizens of the world.



ST. DAVID'S DORMITORY

# A Letter From The Prior

They say that the first hundred years are the hardest. Let us hope that the toughest grade is in the first fifty! St. Andrew's School has stood the test so far. Its years of beginning were guided by the firm but understanding Fr. Hughson. Fr. Harrison was responsible for expanding the institution to the point of adding high school to the elementary forms. Fr. Parker saved the school during the depression. Bishop Campbell shepherded our resources and held things together during the crucial years of World War II. Fr. Spencer saw the changing conditions in the South and not only gained more financial support from this area, but raised the scholastic standing of the institution.

There remains a great deal to be accomplished. First of all, we must widen our appeal so as to draw on more people for support. We no longer have a little school for bare-footed mountain boys; we are faced with the problem of giving a college pre-

paratory education to boys who otherwise would not have this happy advantage at time when college education is almost a necessity. Next, we need to build up an endowment. A competent staff is a necessity and we cannot ask well qualified teachers and workers to labor for inadequate remuneration. Finally, we need, and need badly, a new gymnasium and a school building with class rooms, laboratories, library and assembly hall. All these will require the generous support of our contributors.

As the new prior has not been in office for more than three months, there is a great deal with which he must acquaint himself. But one thing he now sees clearly: the unique position of St. Andrew's School, and the great opportunity it has for giving a definite God-centered education to boys who in a frustrated world, can be helped and set on their ways as practising Churchmen.

Faithfully yours,

Julien Gunn, O.H.C., Prior

# An Alumnus Looks Back

BY ALLIOUS C. REID, '15.

To calculate the change from the old world to the new could not have been more exciting than the transfer from a one-room school to a boarding school.

Applying for admission to St. Andrew's School seemed a rather bold move. In a one-teacher school situated in the mountains of North Alabama, we read something of the work of monks and monastic life in general. Never did it occur to us that we had monks in our own country and that some day we would meet one in person.

Reporting for an interview in October, 1912, proved to be a time never to be forgotten. My father was with me that afternoon. When Father Hughson entered the office in which we were waiting, dressed in his clean white habit, he blocked the only exit. Had this not been true, this would probably never have been written. It was

almost too much for an eighth grade student to undergo.

After being assigned to a room in the dormitory, it was learned that this building was, only weeks before, a monastery. Sain names were still on the door panels and some statues were in the hallway. The Angelus was still run from this building. All this taking place in one short afternoon was certainly shocking to a Baptist from the southern mountains.

Out of that meeting with Father Hughson grew a strong and lasting friendship. This friendship was enriched by a great admiration for a Godly man. This friendship and admiration reached its climax in April, 1914, when Father Hughson, in person, installed the writer as Headmaster of St. Andrew's School.

Those eight years as Headmaster p





THE CLASS OF 1955

duced a wide variety of experiences never to be forgotten. Working under Father Parker, O.H.C., as Prior, many problems were met. Daily we met praying for the wisdom of Solomon in trying to solve these problems. The year 1932 must have been the bridge in the history of St. Andrew's. Debts had been piling up, income was low and tuition hard to collect. Father Parker's knowledge of the value of a dollar and his strict rules of economy was our saving factor. Many times teachers were told the true conditions and promised as funds came in they would receive their share. The faculty proved very cooperative and were content in receiving their salaries by the week when they were asked to wait. One boy, who was assigned to the supply room, remarked that at times there was no food in sight, but somehow when meal time came there was always a good meal ready.

Out of this condition emerged, what we believed, a stronger Saint Andrew's. This progress has not stopped, because today St. Andrew's is stronger and better than ever.

Having been away from the school for some years, I notice improvements on return visits. The monastery is the only building remaining from the 1912 campus. This building is now almost hidden in a pine forest which had just been transplanted as seedlings in my first sight of St. Andrew's.

To some, visits to St. Andrew's is a very happy occasion. To others, it is not so happy. They seem to walk slow-footed with downcast eyes wondering why each husky Joe fails to greet them with some famous password to the lodge of youth. Perhaps they find it hard to believe that their time has passed and that dreams can become realities only when forceful action is brought to bear upon them. To this alumnus, it is a very happy occasion to greet Clyde and Lawrence (Spunk) who have served the school so well since we were together as students. Then too there is an equal amount of pleasure in seeing Elisha (Smoky) and Harold who have been serving so well as teachers and coaches for the past fifteen years. We must mention Milton, not an alumnus, who has served in such a manner as coach and business manager, for more than twenty years, that he has become one of us. So it is a pleasure to make these visits and to recreate some of the drama and bring back to life some of the youthful characters who once used this scenery for backdrops to a world of study and ambition, pranks and cribbed exams.

This would not be complete without paying tribute to Bishop Campbell. It was he who, as headmaster during my student days, kept us in line. He was preacher, teacher, and, in some cases, housemother to most of

us. On entering my first class I was assigned by Father Campbell a paragraph in history to read aloud to the class. This paragraph was on Hannibal. On completion of the reading, Father Campbell asked who Hannibal was. The reader's answer was that Hannibal was a great Roman General. From the expression on the teacher's face, one could tell that Hannibal was not very popular with the Romans.

To the Bishop, with the very able assistance of Father Wright, as business manager, is due the honor of putting the scho-

lastic wheels in motion at St. Andrew's.

Every alumnus of St. Andrew's knows where the lifelines of St. Andrew's are. The success of St. Andrew's is not due to any one man or group of men who have served in person, but is that vast and generous group of benefactors.

Having had an inside sight of the work done by this generous group, I am convinced that miracles are still being performed. Their response has been generous down through this half century, and every one who is of St. Andrew's is grateful.

## St. Andrew's School

BY GEORGE B. MYERS

This appreciation of St. Andrew's School on its fiftieth anniversary might be called an inside view from the outside. I was a student in the School of Theology at Sewanee when St. Andrew's was founded in 1905 by the Order of the Holy Cross and partly through the interest and instrumentality of Archdeacon Claiborne, then rector of Otey Parish Church at Sewanee, so that both as student and professor at Sewanee, as well as friend and neighbor, I have known St. Andrew's through thirty-six of its fifty years and gladly bear witness to the contribution it has made to Christian education.

It is interesting, as it is unusual, to note what the Church is doing for Christian education on this Cumberland Plateau in Tennessee. The University of the South, with its Military Academy, its College of Arts and Sciences and its School of Theology, will observe its hundredth anniversary in 1957. Within two miles of Sewanee there is St. Andrew's School for Boys, and within three miles at the opposite side of the University, there is St. Mary's School for Girls under the care of the Community of St. Mary. The old St. Mary's, founded in 1890, burned in 1909, and the cornerstone of the present St. Mary's was laid the same year and the chapel consecrated in 1910.

Thus around Sewanee and its schools as a center has grown within the past century a church community of secondary and uni-

versity education for both boys and girls in what within the past century was a primeval forest and fertile valleys, to the people of which this Church of ours was strange and unknown. Not so now! The faith and hope and courage, the prayers and consecration of fifty years of St. Andrew's, over sixty years of St. Mary's and just short of a century of Sewanee, have made it possible by the grace of God to say: If you inquire for their monument, look about you; here on this Mountain and beyond.

These three institutions of the Church have worked together in mutual understanding, cooperation and good-will.

In school athletics between St. Andrew's and the Sewanee Military Academy; in dramatics under the skillful direction of Father Spencer, such as an excellent rendition of *MACBETH* by the students of the School before faculty and students of the University; in participation with other neighboring schools in the Sewanee Chapter of Junior Red Cross; in the work of the Sewanee Civic Association by members of the Order of the Ecce Quam Bonum Club of the University, composed of faculty members and others, of which a member of St. Andrew's Faculty was both secretary and president of the Sewanee Branch of the English Speaking Union of which Bishop Campbell, Father Turkington, Father Spencer and Father Flye, who was secretary for a number of years, were interested members.



So it is on behalf of those who have known St. Andrew's over the years, the noted work of the members of the Order

and other clergy, of consecrated laymen and laywomen, I send greetings and God speed in this year of its semi-centennial celebration.

## Beginnings

(Reprint from *Holy Cross Magazine*, November, 1905)

Andrew's  
Tennessee  
Oct. 5, 1905

Dear Father Superior:

We are now fairly started in our new work, though we have much to do before we shall be thoroughly organized, but it is something to have made a beginning.

We have eight boys, ranging in age from seven to nine years. They are, I think, representative mountain boys. They are intelligent, eager to learn and very willing to work. They are keen observers, and contact with nature had made them self-reliant and resourceful. They have had remarkable adventures in their short lives, judging by the tales they tell. They are not at all shy with us, but talk quite freely and naturally.

I am continually reminded of the old days at St. Andrew's Cottage, Farmingdale. Different as the nature of this country and the character of the people are from Long Island and from the boys of the East Side of New York, there is something in common, so that the one suggests the other. There is in both localities a combination of the qualities of a long settled country with natural wildness. This was especially noticeable at Farmingdale in the wilderness of scrub oaks, which lay so close to the beaten tracks of travel. And here the roads lie through forests, with scarce a patch here and there of clearing. The roads themselves in many places bear witness to this peculiarity, for they are often merely tracks through the woods, which, when they become too bad for use are not repaired in the usual method of road mending, but are remedied by the simple device of breaking a new track. And, like the boys, though very far from the urban character, there is the simplicity that is found among the poor in every quarter, and the universal ground of humanity

to young life. There is much to attract one naturally in the temperament and dispositions of the boys, and we trust that there will be a higher attraction of divine charity that will form an abiding bond and influence for good.

After our parting service at Holy Cross we proceeded by different routes to our pur-



ST. MICHAEL'S MONASTERY  
CENTER OF THE ORDER'S WORK IN THE SOUTH



EARLY DAYS AT ST. ANDREW'S

posed goal. I reached here in the morning of Wednesday, September 20th. By the kindness of Fr. Claiborne, I said Mass at the parish church. He then drove me to St. Andrew's, where he had a force of men working to make all ready for our reception. He has been unwearied in his labours for this work, and has prepared an admirable plant for the purpose. Everything, both within and without, bears witness to his thoughtful care. He has cultivated the farm so that we have not only feed for the stock but also a supply of white and sweet potatoes to sustain the family to be gathered under this roof. In the afternoon of the same day on which I reached Sewanee Fr. Mayo arrived, and we soon sat down to our first supper and really felt that we had taken possession. Next morning Fr. Mayo started off early for St. Mary's on the Mountain, about three miles away, and gave the Sisters a Mass. He returned about nine o'clock, and we had our first Mass here, St. Matthew's Day.

We had expected that the boys would be brought that day, but from various causes they did not come. We had, however, enough to occupy us in making final preparations to welcome them. Fr. Mayo spent Sun-

day in Chattanooga. Sunday afternoon we went to a mission chapel in the neighborhood, which is served by an earnest and devoted theological student from St. Luke's Hall.

On my way I met our first boy, whose father was bringing him to St. Andrew's. He left him in our care. His Christian name is significant as the foundation stone of our school. It is George Washington. Monday brought us some inquirers, and Tuesday boys were left with us. Since then there have more have been added, and two have been making our present number eight.

In the assignment of work to the boys is worthy of note that the pair whose duty is to "tote" wood and water are George Washington and Andrew Jackson. Though there are but eight boys, there is a field of work and scope for study of human nature. We intend to take ten boys, but want to be careful in our selection.

We have had some disappointments, and are hampered by lack of helpers, especially in the failure to obtain a cook. This has many drawbacks, but no doubt it has its advantages. The boys are easy to please, although they have peculiarities in taste and are a little afraid to attack a new dish,



they content themselves with whatever is provided and never complain.

The boys rise at six o'clock. They have various duties until twenty minutes past seven, when they go to the chapel for a short service. Breakfast is at half-past seven, and after breakfast washing dishes, sweeping, lighting lamps and other similar work, including "toteing" wood and water keep them busy until half-past eight, when they assemble for school, which lasts until twelve o'clock, with a recess of fifteen minutes. Dinner is at half-past twelve, and after dinner various occupations in the house or on the farm fill up their time until four o'clock. After that they may play and amuse themselves with games of ball or other sports until time comes in to wash up for supper. Supper is at half-past five, and after supper those who have duties in kitchen and refectory are engaged for a time, and then they join the rest for a quiet evening with games, pictures and stories in the school room. A few games and picture books would be much appreciated by them.

At seven they have foot washing, for as the boys go barefoot it is important that they wash their feet before going to bed. Saturday they have a weekly "scrub" as they call it.) After this ceremony they go to the chapel for their night prayers and then to the dormitory. They sleep in a good-sized room with windows on the east, and south and west, giving a fine exposure for the winter season. The school room is under the dormitory and is a bright, cheerful room. It has been specially furnished with a fine mantelpiece, the walls plastered in hard finish with a good cornice at the ceiling. What is very gratifying in connection with this is that it was done at their own cost by the men working on the building as a contribution to the work.

The house adapts itself nicely to its purpose. On the ground floor at the right is a room that serves very conveniently as office and lodging for the Father-in-charge. In the rear of this is the refectory, opening on a porch which in turn opens into a kitchen and a pantry or store room. Off from the school room a small porch has been en-

closed for a wash room for the boys. Upstairs over the office is the chapel, and back of the chapel a room large enough to be divided to accommodate one of the Fathers and a teacher. The dormitory has room for ten beds, and these are of iron with angle bar frames, known as the *fracture beds*; the mattress is of husk with a hair pillow. Friends at Sewanee had provided a liberal stock of linen that with the gifts of our C.C.L. members has given us a great abundance, which will, however, not come amiss. The pajama suits kindly sent proved a source of great delight to the boys.

We have made some tables and are to make some benches. A gift of an altar from Baltimore and chapel chairs has furnished our chapel very suitably.

A friend in Savannah, Ga., is sending us a dining table, and thus our wants will in time be fully supplied.

Fr. Mayo is sighing for a small organ, and wall maps and blackboards are needed to make our school outfit complete.

Besides our work at St. Andrew's, we go to St. Mary's on the Mountain for a daily Mass. Sometimes we go in by train to Sewanee and walk thence to the Sisters, and back to Sewanee after Mass and take a train to our crossing, which is a flag station. At other times we drive, and very pleasant is it in the morning to drive through the forest, the early sunshine making the foliage brilliant, and the wonderfully blue sky harmonizing with the green curtain of the woods, which is now made more glorious by the bright red of certain species of trees, giving effects of colour that are most grateful to the eye. The stimulating mountain air is an element in the joy of these early excursions.

Last Sunday, at the desire of Fr. Claiborne, I went to Cowan and gave an early Mass and services in the afternoon and evening.

We have had a number of callers from Sewanee, many of whom were visitors from Mississippi, Alabama and other Southern States. One young man now in St. Luke's Hall was for six years an acolyte at St. Clement's and devoted to Fr. Moffitt.

Sister Hughetta and one of her helpers drove over yesterday with three of the girls whose brothers are with us, from St. Mary's on the Mountain, and made a little visit.

We have had many tokens of God's blessing and, as should be expected if it is really a work for God, we have signs of the hos-

tility of Satan. This ought not to discourage us, but it shows the need we have to double our prayers that we may have strength to repulse his attacks.

I am, affectionately your son in Blessed Lord,

STURGES ALLEN, O. H. C.

## Birthday Commemorations

We are indeed blessed in having so illustrious a saint as St. Francis to head the list of our Birthday Commemorations for the month of October. In fact St. Francis dominates the whole month in many quarters of the Church. Next to our Lady this saint has inspired more souls than any other to despise the honors and riches of the world. Many thousands, alas! have realized the vanity of all things this world holds dear and tried to live in entire detachment but none has faintly approached the simple joyousness and loveliness of this troubadour saint.

Who then is the true, happy man of God? He is St. Francis of Assisi, founder of the great Franciscan Order, who was born at Assisi in Umbria in 1181 or 1182. There he gave up his soul to God on the third of October, 1226. His father, Pietro Bernardone, was a wealthy Assisian cloth-merchant. Of his mother, Pice, little is known, though she is said to have belonged to a noble family of Provence. Francis was one of several children. He was baptized Giovanni, which his father afterwards changed to Francisco, probably because of his love for France.

Francis started his elementary education with the priest of St. George's at Assisi, though he learned more perhaps in the school of the Troubadours who were just then becoming popular in Italy. However, Francis was not a student of formal education. His learning came from the inspiration of the Holy Spirit. Francis' father would have been pleased to have his son follow his own career of merchant, but Francis showed little liking for this.

Francis was endowed by nature to be very popular. As a young man he was foremost

in every feat of arms, the leader of revels, in fact, the very king of frolic. The young men of today Francis served "stretch" in the army. He fought in a battle against the Perugians at which time the Assisians were defeated and Francis taken prisoner and held captive for more than a year in Perugia. It was while a prisoner that his thoughts really turned to God. But like so many, on regaining his health he once more sought the pleasures of the world and decided to embrace a military career. A second illness laid him low again and in a dream a voice bade him return to Assisi. This he did at once. But God was not yet his all for he occasionally joined in the revels of his former friends but with an absent-mindedness which caused his friends to twit him about getting married. "Why," he replied, "I am about to take a wife surpassing fairness." Francis had in mind that Lady Poverty whom Dante and Giotto have wedded to his name, and whom even now he had begun to love.

Not long after his return to Assisi, when Francis was praying before an ancient crucifix in the forsaken wayside Chapel of St. Damian's, he heard a voice saying, "Francis, repair my house which as you see is falling to ruin." After suffering various kinds of humiliations from his father and friends and being locked up in a closet by his father, he was released by his mother. Shortly afterwards Francis stripped himself of all his clothes and gave them to his father saying, "Hitherto, I have called you father on earth; henceforth I desire to call only 'Our Father who art in Heaven.'" From then on Francis disentangled himself from the things of this world that he might more possess his Master Christ.





ST. FRANCIS

Others began to follow Francis and a simple rule founded on the Gospel was drawn up by him and taken to Rome where Pope Innocent gave verbal sanction to the rule and granted the saint and his companions authority to preach repentance everywhere. Before leaving Rome they all received the ecclesiastical tonsure. Francis himself was ordained deacon later on. It was during Christmastide of the year

1223 that Francis conceived the idea of celebrating the Nativity "in a new manner" by reproducing in a church at Greccio the *praesepe* of Bethlehem. This is how St. Francis has come to be regarded as having inaugurated the popular devotion of the Crib.

St. Francis has made so profound an impression on mankind that recent years have witnessed a truly remarkable upgrowth of interest in the life and work of St. Francis,

more especially among non-Catholics, so much so that thousands of people of all kinds make pilgrimages to Assisi. This interest, for the most part literary and academic, is centered mainly in the study of primitive documents relating to the saint's history and the beginnings of the Franciscan Order.

Among those Christians whose invincible constancy triumphed over the malice of Dacian, the persecuting governor of Spain, none was more illustrious than St. Faith. She was born in Agen in Aquitaine, and though of exquisite beauty, was insensible to all the allurements of the world. After trying to get her to abandon her constancy to the Lord Jesus, without avail, Dacian finally had her beheaded and so she passed triumphantly to her Lord and Spouse.

Seldom do we find those who put religious duties before business affairs. St. Edward the Confessor, King of England, was one who always sought first the Kingdom of God and His Righteousness. He was born in 1003 and died January 5, 1066. When hardly ten years old he was sent with his brother Alfred into Normandy to be brought up at the court of the duke, his uncle, since the Danes had gained the mastery of England. Edward was not one to lead armies into battle to gain by force. His was a kindly, gentle nature who trusted not in his own strength but in God and by a peaceful election was called to the throne of his father. In gratitude to God for all his blessings, he rebuilt the Abbey Church of St. Peter on a grander scale, now known as Westminster Abbey, where he is buried. His feast is kept on October 13, because on the opening of his tomb, his body was found to be in an incorrupt state of preservation and was solemnly translated on this day, in the year 1163 by St. Thomas of Canterbury in the presence of King Henry II.

St. Bruno was quite bald. We have a bust of the good saint on the top of a book-shelf in the labrary at Holy Cross. A very sharp-eyed guest saw the statue and noticed the death-mask-like-appearance and concluded it must be a death-mask of one of the monks at Holy Cross. Going further on in his mistaken reasoning he concluded that a death-

mask was taken of each member and used as a perpetual reminder that death will claim us all in the end. This saint was an ecclesiastical writer for which he was acknowledged as a confessor. Bruno is also the founder of the Carthusian Order, noted for its perpetual silence which is the reason for pictures of St. Bruno with finger on his lips and with a sign underneath, "Silencio".

Bruno was born at Cologne about the year 1030 and died October 6, 1101. We have little information about his childhood, but he did however, get a good sound education in classical studies and in the sacred sciences. Many important positions in the Church were held by him which brought him in contact with the daily life of the clergy. Bruno was horrified at the corrupt conduct of the Bishop of Rheims. Seeing it was hopeless to bring about a reform he decided to flee from the world. This he did and attracted some learned men who later founded the Carthusian Order. The name Carthusian is derived from the French Chartreuse through the Latin Cartusia, of which the English "Charterhouse" is a corruption. Bruno's distinction as the founder of the Order was that he introduced into the religious life the mixed form, or union of the eremetical (hermit) and cenobite (community) modes of monasticism.

Like many who feel a call to the Religious Life, St. Theresa had to overcome the obstacles of parental opposition. Unable to do this she left her father's house to enter the Carmelite Convent of the Incarnation at Avila. Theresa was born at Avila, Old Castile, March 28, 1515 and died at Alba de Tormes, October 4, 1582. She was fortunate in having a saintly father and a tender and pious mother. St. Theresa persevered in her religious vocation and made her profession. A year after she was seized with a long and painful illness from which she never wholly recovered. This illness gave her much time for prayer and contemplation which finally led her into the mystical life. The name Theresa is derived from a Greek name, Tharasia; so should be written Theresia in German and Latin, and Theresa in French.

The saint Etheldreda, Queen of North-



a, was born about 630. Though given in marriage by her father to a subordinate prince, she never lived in wedlock with him. Her husband died soon, however, and her father, King of East Anglia, arranged a political marriage with Egfrid, son of the King of Northumbria. On succeeding to the throne Egfrid, demanded his marital rights whereupon the bishop persuaded him to allow his wife to live her vocation in retirement for a while. This she did but, being afraid of being carried off forcibly by the King, she went further south and with two other companions founded Ely Minster. She died at Ely, June 23, 679. Her body became an object of devout veneration in the famous church which grew up on her foundation.

The name Luke appears three times in the New Testament as that of a man who belongs to the Pauline circle: in the first sense as that of "the beloved physician"; in the last as a "fellow worker." It may be that Luke was not of Jewish blood and also not a Jewish proselyte. We may also believe that Luke was with Paul during the first imprisonment, helped him in his labours and perhaps as a physician was especially valuable in Paul's activity. It also appears from Timothy that Luke was with the apostle at his second imprisonment as his only companion, and conjecture sees in this a reference to Luke's medical services, especially in view of the absence of Crescens, Tychicus, and Titus (II Tim. IV:10). This is all that the New Testament expressly says of St. Luke.

St. Hilarion knew St. Anthony, the Father of Anchorites, who so inspired him with love for the ascetic life of a hermit that he became a hermit himself. Hilarion was born of pagan parents at Tabatha, south of Gaza, Palestine, about 291. As a boy Hilarion's parents sent him to Alexandria to be educated in its schools. He was only 15 years old when he decided on the ermetical life. Soon many miraculous cures and exorcisms of demons which he performed so spread his fame in the surrounding country that in 29 many disciples gathered around him. His last abode was in Cyprus and there in a lonely cave he spent his last years and

died about 371. Hilarion was greatly honored as the founder of the Anchorite Life in Palestine. His feast is kept on the 21st of October.

The name Simon occurs in all the passages of the Gospels and Acts in which a list of the Apostles is given. To distinguish him from St. Peter, he is called Zelotes. Pictures of him usually display a saw since his body is said to have been sawed to pieces. He is regarded as the patron of tanners. In the Western Church he is venerated together with Jude (Thaddeus). Most Catholic commentators identify Jude with the "Judas Jacobi" (Jude, the brother of James) in Luke 6:16 and Acts 1:13.

The Martyrs of Uganda are modern witnesses to the faith in whom we are particularly interested because of our own Mission in Africa. By 1884 the Anglican Mission in Uganda just to the west of Lake Victoria Nyanza had made rapid strides. This was largely due to the friendly attitude of King M'tesa. But in October of that year M'tesa died and was succeeded by his young son, Mwanga. The latter was by nature cruel and evil and was also influenced against Europeans and Christians by local Arab Moslems. They told him that white men were coming to "eat up" his land. Conditions became more and more uncertain until the first blood was shed in January, 1885. One of the English missionaries, Mackay by name, was given permission to cross the lake, but, on his way to the shore, some of his native lads were seized. Some of them were freed, but three of them had their arms cut off; then they were wrapped up in mats and placed on a wooden platform over a slow burning fire. Their tormentors taunted them by asking where their Christ was now and why didn't He come to save them. Their answer was to raise their voices in the native version of the hymn, "Daily, daily sing to Jesus," until their swollen, parched tongues could no longer form the words.

In the meantime, the first Bishop of East Equatorial Africa was consecrated in England on June 24th, 1844. This was James Hannington who was to add his name to

the roll of honor along with those of the native martyrs. After visiting the coastal colonies, he finally set out for Uganda in the interior in July of 1885. He decided to take the more direct route which would lead him through the territories of the fierce Masai tribe and around the north end of Lake Victoria Nyanza. Unfortunately he seemed to be fulfilling a prophecy known to the tribesmen that a stranger would come from the north-east who would take their lands. Of course, the Arabs capitalized on this situation and advised Mwanga to have the new-comer killed. Just as he got within half an hour's walk of the Nile, the Bishop was seized and held prisoner for eight days, during which time he suffered many indignities and beatings. On October 29th, he was led out of his prison town to a spot in the bush where he and most of his 46 porters were speared to death. His diary was marvellously preserved and so we have an account in his own hand of his trials almost up to the moment when he was led out to die.

After the Bishop's death, there was a short lull, but in November the King had his head-page burned for being a "reader." Then in May persecution broke out afresh and upwards of 200 lost their lives for Christ. On one occasion thirty-two were

burned alive at one time. The Church cognizes with thanksgiving these modern martyrs whose blood has been the seed of a vital mission area and has set aside October 29th (Bishop Hannington's heavenly birthday) as the Feast of the Martyrs of Uganda.

October 4 is a great Birthday Commemoration for the Order of the Holy Cross, for on that date thirty-four years ago the chapel at Holy Cross, West Park, was consecrated by Bishop Wm. T. Manning, D.D. This Chapel is erected in memory of William Masters Camac, himself an architect and a most devout Catholic who designed the first chapel ever erected by the Order of the Holy Cross. This beautiful little chapel was at Farmingdale, Long Island, where the Order ministered for many summers when it was at Holy Cross Mission in New York.

Throughout all these years Worship, Praise and Thanksgiving to God have not ceased for one day. It is here before the Altar that the community intercedes in behalf of their benefactors, associates, friends and for "all sorts and conditions of men." May God grant that many rich blessings may be showered upon the whole world from the intercessions going up in a ceaseless stream to the Throne of God. Deo Gratias.

## The Augustinian Catena

### CHAPTER XXX

*How the faithful soul may be the sanctuary of GOD.*

1. For the soul whom Thou hast created, not of Thine own substance, but through Thy Word, Thou madest, not out of certain material elements, but out of nothing, giving powers of reason, understanding, courage, faith, ever living, ever advancing, Thou hast confirmed it with the light of Thy countenance, and consecrated it by virtue of Thy holy washing, so that it is made capable of receiving Thy Majesty, a

work impossible for any save Thee alone to fulfill.

But when it possesses Thee, all its desires are fulfilled, and nothing remains for it of that which is without.

But so long as it desires anything external, it shows plainly that it does not possess Thee interiorly, for where Thou dwellest nothing else is ever desired.

2. Since then, Thou art the highest good of all man, has nothing which he can desire, but in Thee he possesses all good.



or if he did not desire the absolute Perfection, it remains that he must have desired some thing less than perfection, and therefore that he has desired neither perfection, nor God, but prefers some creature. But when he longed for the creature he was ever unsatisfied, because, allowing that he obtained as much as he desired of the creature, he still remains empty, because there is nothing that can completely satisfy him, except Thee, in whose image he was created.

But Thou dost fill them, therefore, who desire nothing in comparison of Thee, and make them worthy of Thee, holy, blessed, immaculate friends of God, that they may

count all things but dung, so that they have their treasure in Thee alone.

This, then, is the beatitude which is bestowed upon man, this the honour with which Thou hast honoured him among and above all creatures, that Thy Name might be excellent, wonderful in all the world.

Behold, O Lord my God, O most perfect, O most gracious, O Almighty God, I have discovered the place where Thou dwellest: even in the soul which Thou hast created in Thine own image and likeness, in the soul of him who seeks Thee only, and longs for Thee alone.

(But Thou dwellest not in the soul of him who seeks Thee not, nor desires Thee.)

## Book Reviews

THE EPISCOPAL CHURCH AND ITS WORK, by the Rev. Powel Mills Dawley, Ph. D. (Greenwich: The Seabury Press, 1955), pp. viii + 310. Cloth. \$2.50.

This is Volume VI in the series known as *The Church's Teaching* and has the same author as Volume II, *Chapters in Church History*.

It is a hard thing to present what is largely statistical material in an attractive and lively form, but Dr. Dawley has certainly succeeded in this difficult task. As one can thrill to the account of the ups and downs of the Early Church as recorded in the *Acts of the Apostles*, so one can follow with eager interest the promptings of and the responses to the same life-giving Spirit in contemporary Church life and work. The author brings to life for his readers the many aspects of our far-flung Church: whether it be in the exciting foreign mission field or in the drabber confines of a church administrative office.

Undoubtedly many of us know little of the doings of people in sections of the Church's activities other than our own. Do we know the factors that formed and molded the Episcopal Church to be what it is? Do we realize what an extensive edifice it comprises and the bonds that hold it together in our own day? Here in one volume, depicted in masterly strokes, we have given to us a

broad panoramic picture of what our Church is and does. There are three main sections: *Heritage*, which briefly tells of our history and development; *Structure*, which presents in a readable fashion the main outlines of our canons, laws, organization, and administration; *Activity*, which gives an over-all picture of mission work at home and abroad, of educational and social work, and many other departments.

This book is a *must* for all Church people, clergy and laity. It can be used for study groups or private reading, and then it should be kept handy for continual reference. If you want to know and understand your Church, read *The Episcopal Church and its Work*... The author is especially to be commended for the sympathetic way in which he shows how the various tensions and emphases have grown up in our Church and how they are essentially the sign of a vigorous religious life.

—S. J. A.

PREACH THERE ALSO, by E. Dargan Butt. (Evanston: Seabury-Western, 1954) pp. x + 140. Cloth. \$2.00.

A heading on the dust cover of this book calls it "A Mine of Pastoral Wisdom"; it is that and more. Just as *The Episcopal Church and its Work* gives a survey of all the Church's life and work, so this volume does likewise in one phase of that life and

work: The Town and Country Work of the Episcopal Church.

First there is given a brief background in Chapter One of Rural America, showing what the contemporary picture is. That this has a broader meaning for our whole national life than is often realized may be demonstrated by a quotation from page 4:

"Rural people, as a whole, living closer to nature than other folk, have been characterized by a greater perception in life of the presence and power of God. It cannot be said that they are more religious in the sense of participation in organized religious programs, but they have, as a whole, exhibited a deeper sense of spiritual values. Being less regimented than city folk, and more conscious of the values of individual personality and freedom of action, they have contributed greatly to the democratic ideal and to the general stability of our democratic institutions. So much of the idealism of our national life is the direct outcome of the migration of rural people to the cities and larger towns, and the impact of their influence on the total life of the country."

The author also goes on to show what great changes have taken place in recent years in the life of town and country. A few statistical facts bring this home to us: "In 1850, seventy-two per cent of the population gainfully employed were in agriculture. In 1940, this figure had declined to eighteen per cent." (P. 10). And he tells of how the rural non-farm population has so increased as to become larger than the farm group.

The next chapter gives an account of what Christian workers have done in this field, and this leads to a consideration of the situation with particular regard to our own Church. Fr. Butt does not pull any punches but tells us quite frankly what the shortcomings of the Episcopal Church and its work are in rural areas. But, in Chapter Four, *The Episcopal Church as a Rural Church*, he answers the question why we should invade this sphere of endeavor in which other Christian bodies have done better work. For instance, "The Episcopal Church, through her Catholic heritage, offers a pattern of unity and stability to those harassed by the divisiveness of modern society." More especially, "The Episcopal Church, through

her sacramental life, offers an interpretation of reality which can guide the thinking of rural people in an age of expanding materialism." (Pp. 34f). In fact, this whole chapter contains a magnificent presentation of Christian philosophy. Archbishop Temple used to say that Christianity is the most materialistic of all the great religions, and Fr. Butt has shown this can be applied in our rural work.

There follow historical and statistical data which, while they may seem to be dry, buttress his theme. And they do let us see that the National Church is cognizant of its duties and responsibilities and is doing something about it. As the author points out much has yet to be done on the provincial and diocesan levels. The book ends with very practical considerations and suggestions along with a plea to all churchmen to look to themselves to see whether they have a vocation in this important field of the Church's life and work. May we read it and heed it!

—S. J. A.

WHAT DID JESUS MEAN? by G. W. A. Lampe (Editor), Hugh Jones, and P. J. Watson. (London: Mowbray; New York: Morehouse-Gorham, 1955) pp. 35. Paper 60c.

This is a little book on the Beatitudes which was given as a series of three broadcast talks over the B. B. C. The Foreword would lead one to believe that some fascinating new approach to the Beatitudes is in the offing, but the results are disappointing. The handling of "Blessed are the pure of spirit" does not seem to be any better, to the reviewer's mind, than that of Gore after a while. There is, though, a happy comparison given between this particular beatitude and the passage from Isaiah which our Lord applied to himself in the synagogue at Nazareth.

ADVENTURES OF THE REVEREND SAMUEL ENTWISTLE, by the Reverend Thomas V. Barrett, D.D. (New York: Morehouse-Gorham, 1955) Pp. 184. Cloth \$3.00.

It seems to be the general idea that we take ourselves too seriously; so there h



been a flood of "funny" stories, cartoons, etc., about ecclesiastical doings. Some are good; some are forced; some are painful. "Written in a spirit of fun, this collection of fourteen essays whimsically describes the 'adventures' in the day to day life of a clergyman of the Episcopal Church." (Quo-

ted from the blurb on the dust jacket.)

Since this sort of thing is a "matter of taste," it is hard to know whether to recommend it or not. We were not enthralled—but then, maybe we are taking ourselves too seriously!

— S.J.A.

## The Order of Saint Helena

### Versailles Notes

We welcomed two new staff members in August, Miss Eureath White, Assistant to the Principal, and Miss Lois Coyner, the dietitian. Our August chaplain, Father Gregory Rowley, arrived also in time for Mass on August 1. The Rowleys occupied the Wild Life Reservation, as our faculty quarters are sedately named.

The first two weeks were spent in "finishing up". Painting and papering at the school, packing up things at the Convent so it could be painted while the Sisters were away, repairing, checking equipment, ordering books, getting out *Ave Crux*, buying tickets, trying to remember to tell somebody where the keys were to this and that, and so on, kept us busy without giving us much sense of accomplishment.

Some of Miss Freeland's small swimmers paid up for the privilege of using the pool by folding and stuffing *Ave Crux*. We had our three-day retreat for Associates and friends, conducted by Father Adams, O.H.C. Seventeen attended, including about half a dozen first retreatants. They emerged smiling, as retreatants usually do. One of them said, "Father Adams, you don't look nearly as *big* as you did at the beginning!"

Father Rowley drove the Sisters to Cincinnati on August 15 to catch the N. Y. Central to Harmon, N. Y., where we were to be met. We had a box lunch, our breviaries, a copy of "Cold War in Hell", and the journey was far from dull. We always look forward to our annual visit to our Mother House in Newburgh, for our patronal festival and for the long retreat.

It rained on St. Helena's day, so we could not have the sung Mass in the patio, but moved to St. Thomas Church, Vail's Gate.

Afterwards our guests came back to the Mother House for luncheon.

That night, as the echoes of a busy day died away, and we entered the Great Silence, our ten day retreat began. It was a blessed time, as always, in the silence, and God seemed to be drawing us closer together day by day. Our retreat conductor was our Assistant Superior, Father Turkington. We learned much from him about the Old Testament, from which most of the texts were taken.

We too emerged from retreat smiling. We had had our Thanksgiving Mass and the impressive little ceremony of renewal of vows, and now the silence was over and it was time to talk. Talk we did. After Chapter the Versailles Sisters again packed up, all but Sister Rachel, who stayed over another week for the Vocational Conference, and Sister Mary Joseph, who went home for two weeks before starting her work at the school.

September was a scramble, too, of last minute gettings-ready. We seem to spend all summer diligently getting ready, and yet always to be still at it in September!

The other new faculty members arrived: Miss Louise Hutcheson, to teach English, Miss Barbara Cheshire, to teach Group III and be house-mother to the older girls, and Anne Marie Hitomi, our student-teacher from Japan. A three-day faculty conference was held before opening day, and the new term began on September 14. As always, the first corporate act of the school was the offering to God of the new school year at the sung Mass on the 15th. With the bread and wine of the offertory we joined ourselves, teachers and children, our work and play and all our life together for the year ahead.

# The Order of The Holy Cross

## Saint Andrew's Notes

"And where is St. Andrew's School?" That is a familiar question to some of us when telling about the oldest work of the Order of the Holy Cross. The main highway between Chattanooga and Memphis, Tennessee, climbs the last range of mountains before you get to the broad expanse of the Mississippi plain. Once on top of the Cumberland Plateau, some 1,500 feet above sea level, the highway straightens out for about a mile as you approach the east gates to the University of the South. You will pass the turn-off, if you are not careful, for the stone slab incised with the words "Saint Andrew's School" is easy to miss. There are stone gates surmounted with concrete balls which look not unlike the heads and shoulders of very symmetrical snow-men. At these the driver turns to the right, and then must go at a slower pace for the dirt road is full of bumps and puddles, the first outward and visible sign that there are some much-needed but expensive improvements to be made.

As the driver proceeds, he passes three houses on the left which are occupied by members of the staff, then comes the chapel and the long administration building on your right; next the dining hall, and beyond it one of the dormitories. Another larger dormitory is set at right angles to the end of this building, a roadway passing between them which takes the visitor on to St. Michael's Monastery. This building, erected over forty years ago, looks from the outside more like a summer resort hotel than a home of monks, but once inside there is a striking resemblance in the floor plan to the original building at West Park, only on a smaller scale.

All about the place stand majestic white pines, monuments to the industry of Father Hughson, under whose direction they were set out a half century ago. The growth is added to by the massive oaks which were sentinels a hundred years before the institutions of learning were planted on the Se-

wanee Mountain. Besides these, there are countless dogwoods which, though quite unobtrusive at this time of the year, cover the mountains with a blanket of white in the spring.

The grounds are quiet at this season. There is the sound of an occasional truck or motor car, the call of somebody to a workman across the yard, but generally the silence is broken only by the raucous cry of a blue jay, the mourning of a dove, or the hammering of a woodpecker.

Quiet as it may be, there is the constant presence of work as we prepare for the coming year, for school opens on Labor Day, September 5. The broken window-panes have been replaced, paint applied, and the odds and ends cleared up.

Inside, the office staff works to have the school ready for the appearance of the boys. Father Steele, the Headmaster, has had the constant job of watching the lists of boys. There were many requests for entering new boys. At one time it looked as though we could have taken 175 had there been ten rooms, but 120 is the maximum accommodation at which there will be no great congestion. At the last moment there is a cancellation and we have to start making contact with a previously disappointed parent. All this takes time, and the day of opening is approaching. Then comes a new letter:

"I want to get my nephew, John, into your school of which I have heard so many good things. His mother died of tuberculosis eight years ago and I have been trying to take care of him. His father left home when my sister was taken ill, and hasn't been heard from since. I want to give the boy





good Christian home, Father, but I am a librarian in our little city library. I have long hours (8:00 a.m. to 6:00 p.m.) so I can't do much for my nephew. After school he goes with some boys for whom I do not care. Some of this gang broke some windows in a factory down by the railroad and two got caught. John says he wasn't with them, and I hope he's telling the truth. I don't think he's given to lying, Father, but he may get into some real trouble. I am much worried about my dead sister's child, and I want to see him go to a school where he will be trained up to be a fine Christian man. . . ." How many there are like this one! And they will soon be here; some happy and well-adjusted; some aggressive, calling attention to themselves by dragging their feet; some sullen and apprehensive, casting furtive glances behind them; others will leave soon because of home-sickness. There will be noise and laughter, yelling from the windows, and the everlasting blaring of radios. You will hear more about them; this is just an introduction.

### At Mount Calvary

The Fathers at Santa Barbara have been having a busy month. Their September schedule included the following appointments: supply work at Saint Matthew's Church, San Mateo, California, from the 3rd to the 12th; two retreats held at Mount Calvary Monastery, from the 5th to the 9th and from the 13th to the 16th respectively; on the 20th an address at Grace Cathedral, San Francisco; a School of Prayer at Saint John's Church, San Francisco, 25th to 27th; and another School of Prayer at Saint Anne's, Stockton, California, the 28th to the 30th.

We commend the following October appointments to your intercessions: Schools of Prayer to be held at Saint Luke's, Merced, Calif., 2nd to 4th; at Saint Columba's, Fresno, 5th to 7th; Saint John's, Tulare, Calif., 9th to 11th; Saint Paul's, Pomona, 16th to 18th; and at Saint Mary's, Palms, Calif., 30th to Nov. 1st. Also scheduled are Retreats: simultaneously at the monastery and at Saint Mary's, Hollywood, 7th to

9th; and two other simultaneous sets of Retreats at Mount Calvary Monastery and at Saint Mary's Convent (Sisters of the Holy Nativity), 21st to 23rd and 28th to 30th.

There are four monks now stationed at Mount Calvary, Santa Barbara: Father Spencer, Prior; Father Tiedemann; Father Baldwin; and Father Terry.

### At Holy Cross

We are glad to be able to report that the bad hurricanes did no harm in our area. The Hudson River was very muddy by the end of August and carried an amazing variety of debris. Our ambulatory and sacristy got flooded one night when the drains could not carry away all the waters that streamed down the hillside, but we were thankful that the newly decorated crypt was not damaged.

Two of our African staff came to visit us at the end of August. Miss Jeannette Davis, who has been the hospital technician at Bolahun for the past two years, arrived home August 25th, and came to West Park the following week-end. It was grand to get all the latest news from Bolahun. She brought some excellent new kodachrome slides of the hospital and leper colony. Father Atkinson and Miss Davis paid a visit to the New York offices of the American Leprosy Missions, Inc. This organization does a wonderful world-wide work and they have been supplying our Mission with the marvellous sulphone drugs. We commend their personnel and their work to your prayers and your support. The address is: 156 Fifth Avenue, New York 10, N. Y. They have undertaken to raise \$2000 for us with which to build a sorely needed dispensary building, for which we are most thankful. Please note that we have changed the name of our leper colony to "Mbalotahun" which means "in the town of healing." There is another Mbaloma near Cape Mount in Liberia which is run by the Church and there has been a good deal of confusion having two leper towns by the same name. Miss Lucienne Sanchez, who came back to the U. S. A. in July, made her first visit



to West Park since her return. We were especially glad that she brought her mother and Falla with her. Falla is a little year and a half old Kisi boy whom Miss Sanchez brought home with her. His mother died at his birth and he became one of the "milk babies" that Miss Sanchez took on. But he captivated the young lady's heart so that she adopted him. With such a beginning, what *will* he be like when he grows up?

### Notes

*Father Superior* gave addresses at the Conference on Vocations to the Religious Life which was held at Saint Helena's Convent, Newburgh, September 3rd and 4th; then he went to Boston, Mass., to conduct a retreat for the Sisters of Saint Margaret. On the 30th *Father Kroll* sailed for our Liberian Mission in Africa.

*Father Turkington* took part in the Conference of Religious Communities at Racine, Wisconsin, September 28th to 30th.

*Bishop Campbell* spent a few weeks acting as chaplain for the Community of the Holy Name, Malvern Link, Worcs., England. Their former chaplain, *Father Heppenstall*, who had been with them for many years, had to resign because of ill health. We are happy that the Bishop was able to fill in for "our African Sisters" while he was in England on his way to Liberia. He sailed for Africa on September 8th.

*Father Whittemore* gave a talk on the Religious Life to the group who came from the Vocation Conference at Newburgh to visit our monastery on the 5th. He also conducted the annual Priests' Retreat here which was held from the 12th to the 16th.

*Father Harris* was at Saint Paul's Cathedral, Springfield, Illinois, until the 21st and then returned to Holy Cross.

*Father Bicknell* preached at the Church of the Good Shepherd, Rosemont, Penna., on September 19th.

*Father Packard* conducted a Seminarists' Retreat at the House of The Redeemer, New York city, from the 12th to the 16th, and another one at Holy Cross, from the 19th

to the 23rd. He also attended the Conference at Racine, 28th to 30th.

*Father Stevens* left Holy Cross on the 1st of September for Saint Andrew's School, Tennessee, where he is stationed this year.

*Father Taylor* also left on the 1st in order to sail the next day from New York for Rio de Janeiro. From there he was to go to Liberia. We hope that he has safely reached the Mission by now.

### Current Appointments

*Father Superior* should reach Bolah toward the end of the month.

*Father Turkington* is to preach at the Saints' Cathedral, Milwaukee, Wisconsin, on October 2nd. On the 16th he will leave West Park to make the annual visitation of Mount Calvary, Saint Andrew's and the Order of Saint Helena, on behalf of the *Father Superior*.

*Father Atkinson* will preach and give the Liberian Mission talks at Saint James Church, Wichita, Kansas, the week-end of October 9th.

*Father Bicknell* is to speak at the School of Liturgy which will be held at Saint Paul Church, Norwalk, Conn., October 8th and 9th. He will go to Saint Clement's Church, Philadelphia, for an extended period, beginning October 22nd.

*Father Packard* will conduct a Quiet Day at Saint Matthew's Church, Unadilla, N. Y. On the 26th he will be leaving to make a tour of various seminaries in his capacity of Director of the Seminarists' Associate.

### Library Needs

We find we have several copies of *Catholic Faith and Practice*, Volume 2, by I. Mortimer, but have only one old battered copy of Volume 1. We would be glad to get a copy or two of Volume 1, both here and for the Liberian Mission. Also we wonder if anyone could let us have a complete file of the *National Geographic Magazine*. We are always wanting to read articles in it and our copies are few and scattered. Also can anybody supply us with Herbert Maynard Smith's *Pre-Reformatory England* or D. H. S. Cranage's *The History of the Monk*?



# Ordo of Worship and Intercession Oct. - Nov. 1955

19th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity — *for missions to be preached by the Order of the Holy Cross*

St Etheldreda V Simple W gl col 2) of the Saints 3) *ad lib* — *for the Sisterhood of the Holy Nativity*

St Luke Evangelist Double II C1 R gl cr pref of Apostles — *for Church hospitals*

Wednesday G Mass of Trinity xix col 2) of the Saints 3) *ad lib* — *for the sick and suffering*

Thursday G Mass as on October 19 — *for all deacons*

St Hilarion Ab Simple W gl col 2) of the Saints 3) *ad lib* — *for religious orders*

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration) — *for world peace*

20th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity — *for the intemperate*

St Raphael Archangel Gr Double W gl cr — *for greater devotion to the angels*

Tuesday G Mass of Trinity xx col 2) of the Saints 3) *ad lib* — *for the persecuted*

Wednesday G Mass as on October 25 — *for the Confraternity of the Love of God*

Vigil of SS Simon and Jude V col 2) of St Mary 3) for the Church or Bishop — *for all ordinands*

SS Simon and Jude App Double II C1 R gl cr pref of Apostles — *for the bishops of the Church*

Martyrs of Uganda Double R gl — *for the Liberian Mission*

Christ the King Double I C1 W gl col 2) Trinity xxi cr prop pref LG Sunday — *for the Servants of Christ the King*

Vigil of All Saints V col 2) of the Holy Spirit 3) for the Church or Bishop — *for the All Saints Sisters of the Poor*

November 1 All Saints Double I C1 xx W gl cr prop pref through Octave unless otherwise directed— *for vocations to the religious life*

All Souls Double I C1 B Masses of Requiem seq preface of the dead — *for the faithful departed*

*Within the Octave* Semidouble W Mass a) of All Saints gl col 2) Trinity xxi cr or b) of Sunday resumed G col 2) All Saints — *for the reunion of the Church*

St. Charles Borromeo BC Double W gl col 2) All Saints cr — *for the Society of the Oblates of Mount Calvary*

*Within the Octave* Semidouble W gl col 2) St Elizabeth 3) of the Holy Spirit cr — *for the Confraternity of the Christian Life*

22nd Sunday after Trinity Semidouble G gl col 2) All Saints cr pref of Trinity — *for the conversion of the Jews*

*Within the Octave* Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr — *for the Priests Associate*

Octave of All Saints Gr Double W gl cr — *for greater devotion to the Holy Souls*

Wednesday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib* — *for the Seminarists Associate*

Thursday G Mass on November 9 — *for Mount Calvary Priory*

St Martin BC Double W gl — *for the armed forces*

Of St Mary Simple W Mass as on October 22 — *for the Community of St. Mary*

23rd Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity — *for our country*

Bestowal of the Episcopate Gr Double W gl cr — *for the American Church*

St Albert the Great BCD Double W gl cr — *for theologians*

St. Edmund Rich BC Double W gl — *for the House of Bishops*

Note on the days indicated in italics ordinary votive or requiem Masses may be said.

## . . . Press Notes . . .

Recently in the reading at meals there was a paragraph about the "Cycles" in the plan and operation of the universe, particularly in time. I had to smile when I heard it because it made so plain to me that not only are we moving in cycles, but so often in "circles". Some mornings, when I come to the office, I certainly feel that a new circle is starting in the routine of the day with so many of the same things to be done and always coming to the point of some items which had not been done (even in the day before).

### (Christmas is coming)

In our office we have been going round and round with the many details of records and orders. We have had some volunteer workers (guests who wanted "something to do"). They typed out a large number of reminders that subscriptions had expired and I am glad to report that a surprisingly large number responded at once with renewals and remittances.

At this writing it is too soon to say anything about the response to my request to

help me in bringing in the line I cast out. But if I get as good results as my nephew did last week-end we are going to have a "whopper" catch.

### (Christmas is coming)

Do you ever make a mistake? (Why ask such a foolish question!) It amuses me when a person makes a fuss over some error in a transaction or entry. But a mistake can cause a lot of loss of time in the cycle of circle operations, as we found out this week. AND we found out that WE are not the only ones who have errors show up. We keep saying to ourselves "I must remember", "I must do it now", "have I taken care of . . . and there we come to the "cycle business" again. . . .

### (Christmas is coming)

Again, I cast out the bait — make a mistake. . . look a few lines back at the quotes.

### (Christmas is Coming. Order Now)

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The Baltimore-Washington Branch of the Clerical Union has brought out an eight page booklet called *An Evaluation of the Liturgy Proposed by the Liturgical Commission*, which repays careful study. You can get a copy from the secretary: The Rev. Donald L. Garfield, 1225 Thirteenth Street, N. W., Washington 5, D. C.

### CORRECTION

In our last Issue we stated that contributor Mrs. Dorothy Mills Parker is a communicant of Saint James' Church, Washington. This should have been St. Paul's Church, K Street, Washington, D. C.